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Allison)

1834

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A  
**BALLAD**  
IN MACARONIC LATIN,  
ENTITLED  
*RUSTICA DESCRIPTIO VISITATIONIS FANATICÆ,*  
BEING  
**A COUNTRY CLERGYMAN'S**  
**TRAGI-COMICAL LAMENT**  
UPON REVISITING OXFORD  
**AFTER THE ROOT-AND-BRANCH REFORM**

OF 1648, 1649.

BY JOHN ALLIBOND, D.D.  
OF MAGDALEN COLLEGE,  
VICAR OF BRADWELL, GLOUCESTERSHIRE.

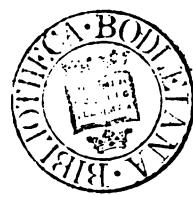
WITH PREFACE AND NOTES,  
THE VERSES BEING DONE INTO DOGGREL  
*IN USUM PARLIAMENTI INDOCTORUM,*  
EJUSDEM NOMINIS SECUNDI.

We'll down with both the 'Versities,  
Where learning is profest,  
Because they practise and maintain  
The language of the Beast.  
We'll drive the Doctors out of doors,  
And parts whate'er they be;  
We'll cry all Arts and Learning down,  
And heigh then! up go we!

*See Collection of Loyal Songs, No. 7.*

OXFORD,  
PRINTED AND PUBLISHED BY W. BAXTER.  
SOLD ALSO BY MESSRS. RIVINGTON, AND ROAKE AND VARTY, LONDON.  
1834.

376.



A FEW WORDS  
CONCERNING THE AUTHOR OF THE  
RUSTICA DESCRIPTIO.

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THE author, JOHN ALLIBOND, D.D. Rector of Bradwell, or Broadwell, Gloucestershire, was, in the words of Antony à Wood, “ a witty man of Magdalene College.” He was brother of that Peter Allibond, Fellow of Lincoln, and Proctor in 1640, who became famous for his stout maintenance, in those perilous times, of the University’s right to the night-watch of Oxford.

The following notice of the author is found in the *Fasti, sub anno 1643* :—“ October 17, John Allibond, of Magdalene College, was created Doctor of Divinity. This worthy Doctor, who was a Buckinghamshire man born, and lately the chief-master of the Free-school joining to Magdalene College, was a most excellent Latin poet and philologist, and hath published, *Rustica Academæ Oxoniensis nuper Reformatæ Descriptio, &c.*”

John Allibond, with other wits of the University, found some solace for their woes, or some

vent for their indignation under the persecution of the triumphant Puritans in 1648, by exhibiting the *dulmanity* of their persecutors in literary attainments, and their ruthless *immanity* in matters of right, property, and personal liberty.

Mr., afterwards Dr., Thomas Barlow, of Queen's, under the name of Basilius Philomusus, published his *PEGASUS, or Flying Horse from Oxford*, which flying horse was said to *bring an account of the Visitors and the other Bedlamites there by the command of the Earl of Pembroke and Montgomery*. The writer bestows upon Pembroke, although Chancellor of the University, the very unceremonious epithet of *a long-legged piece of impertinency*.

Mr. John Birkenhead, of All Souls, who, from 1642 to 1645, conducted, as we should now say, the Oxford Weekly Paper called the *Mercurius Aulicus*, went beyond Barlow in exposing the Earl of Pembroke's ignorance and incompetency, by publishing a speech which Pembroke is feigned to have spoken to the Visitors, when he went to Convocation on the 12th of April, 1648, to urge on the work of spoliation. Antony says, *It was very waggish, much imitating Pembroke's way of speaking*. The wagging must be admitted to be of the coarser kind, when it is found, that this

pretended oration is made to begin thus ; “ Some say, I am not your Chancellor; but, dam’me, they lie ; for my brother was so before me, and none but rascals would rob me of my birthright.”

Mr. Adam Littleton relieved his melancholy, by the *Tragi-comædia Oxoniensis*, 1648. Another wrote, *An Owl at Athens*, or a true Relation of the Entrance of the Earl of Pembroke, April 12, 1648. Another, *Midsummer Moon, or Lunacy rampant*, being a character of Cheynell, Arch-Visitor and Mongrel President of St. John’s, 1648.

There were many others ; but this of Allibond’s, the *Rustica Descriptio*, was so popular, that, in spite of the Visitors’ orders against printing and publishing abusive pamphlets, it was printed on a single sheet *twice in the year 1648*. It was reprinted, at London, in 4to. without date (about 1700,) and in 8vo., with an English version, in 1717.

The notes and illustrations subjoined might be extended to any length, by extracting from Rushworth’s and Scobell’s Collections, Whitelock’s Memorials, Thurlow’s State Papers, Foulis’s History of the Conspiracies of the pretended Saints, &c. The Mercuries or Newspapers of the day would

was dated May, 1647, and gave a power to twelve Visitors *inter alia*, to administer oaths *ex officio*, the very things the Puritans had so loudly laid to the charge of the Bishops ; in short, they were to make persons convict themselves, in order to their expulsion, imprisonment, and ruin. These Visitors had also the power, which Mr. G. W. Wood, M.P. for South Lancashire, asked of the present *blessed Parliament*; that is, the power “ to examine and consider all such oaths as are enjoined by the Statutes of the said University, or of all or any of the respective Colleges and Halls, as are not fit to be taken . . . . to the end that such course may be taken, as may be agreeable to the intended reformation of the said University.” Power of appealing from the decrees of the Visitors was given, but it was afterwards pronounced to be a “ *contempt*” to have recourse to it.

On the 1st of June, in spite of these menaces and in the midst of these dangers, appeared the memorable *Judicium Universitatis Oxon.*; and never did the University stand higher in the estimation of the world for its magnanimity and wisdom, than upon the holding of that Convocation, and the publication of that ably-reasoned and high-principled decree.

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Additional powers were given to them by the ordinance of August 26, 1647; for now they were enabled to imprison such as refused to deliver up, upon demand, the University and College muniments. The work of tyranny commenced Michaelmas day, 1647, after prayer and fasting. The heroic Fell (Dr. Samuel Fell, Dean of Christ Church, Vice-Chancellor) was first summoned to appear, and deliver up books, keys, and the insignia of his office. The Proctors were commanded to do the same. The course they pursued was to deny the power of the Visitors; the noble resistance of Fell was called a contempt, and he suffered imprisonment for it from October 1647 to June 1648. Next after Fell, Henry Wightwick, Master of Pembroke, felt the vengeance of the Visitors; he was expelled from his College, having been guilty of the crime of declaring, that he could not submit to their authority without a breach of his oaths to his Sovereign, to the University, and his College, concluding his emphatic protest with *sic habetis animi mei sententiam*. The same course was successively pursued by the other Heads of Colleges, with one or two exceptions.

But matters went on slowly, till the Earl of Pembroke came in person to expedite the work

of plunder and expulsion. He arrived in Oxford, April 11, 1648, and lost no time in taking forcible possession of rooms and houses by hammer and hatchet, disregarding, in his assaults upon Heads of Houses and Canons, the prayers of wives and mothers, to have a little time allowed them for the removal of their families. From April to October, these expulsions and ejectments continued without interruption. In one day, (May 15, 1648,) 334 individuals found themselves outcasts and beggars, by the iniquitous decree of these Parliamentary and Puritanical tyrants ; on the 29th of June, 60; and on the 8th of July, 73. It is said, in Dr. Allestree's Life, " that within the compass of a few weeks, an almost general riddance was made of the loyal University of Oxford ; for those of the ancient stock who were spared upon the first trial, were afterwards cast off upon the second test of the *Engagement*, till, in the end, there were left very few legitimate members in any of the Colleges." To this must be added what Wood says, speaking of this year (1648): " This year, the generality of the Heads of Houses, Professors and Lecturers, Doctors and Bachelors of Divinity, Masters, Bachelors of Arts, and Undergraduates, Bedels, College-servants, and sometimes bed-makers and

trencher-scrappers, to the number of several hundreds, were thrown out of their respective places, and soon after banished the University, for not submitting and acknowledging the Covenant ; as a specimen of this thorough work, only four or five were left out of forty-six at C. C. C." It appears, by the original register of these visitations in the Bodleian, that the Visitors had completed the ruin of the University, as the seat of religion and learning, by the end of 1649, above 800 having been ejected. See Walker's *Sufferings of the Clergy*, p. 136—138.

As to the state of Oxford when Dr. Allibond entered upon his description, (Oct. 8, 1648,) imagination will supply the picture of desolation which Oxford then presented ; Chapels converted into conventicles—the Liturgy exchanged for the extemporeaneous ravings of fanaticism—the business of the Schools superseded by Calvinistic babblings on the five points—the beauty of holiness exchanged for the deformities of Geneva—the decencies of ancient worship for the unseemly inventions of the presbytery—gentlemen, scholars, and divines, supplanted by low-bred, ill-mannered, and ignorant pretenders to literary and religious knowledge—all that was wont to give a Christian character to the interior and exterior of churches

and chapels, carefully removed, or destructively thrown down, or torn away;—these form a few, and but a few, of the altered appearances which Oxford presented to the old Academic upon his return, October 8, to revisit the scenes of his youth, *to walk about Zion, to go round about her, to tell the towers thereof, that he might tell them that should come after.*

After the 8th of October, the date of Allibond's visit, both persons and things went on in the same course and career of iniquity. In 1649, the military took up the work where the Visitors had left it off, and proceeded to use force for the clearance of the University. When any were found to tarry in their removal, they were summoned to depart by beat of drum, with this gentle hint joined to the tattoo, that if they should afterwards approach nearer than five miles, they would be put to death.

Cromwell and Fairfax came to Oxford, May 17, 1649, when a new scene of tyranny was exhibited. Cromwell made himself Chancellor of the University; upon which occasion appeared the ballad of *The Protecting Brewer*—

Methinks I hear one say to me,  
Pray, why may not a brewer be  
Lord Chancellor of th' University? &c.

*Loyal Songs*, p. 331.

The Presbyterian Visitors and Visitations were now to give place to Visitors of the Oliverian school, to Independents, and their methods of reformation.

The Independent, meek and sly,  
Most lowly lay at lurch;  
And so, to put poor Jacky by,  
Resolved to have no Church.

*Collection of Loyal Songs.*

October 18, 1649, witnessed the beginning of these new phænomena of violence, hypocrisy, and fraud. Now it was that Reynolds, the Vice-Chancellor, the same who had succeeded Fell in his Vice-Chancellorship and Deanery of Christ Church, was, in his turn, subjected to visitation and interrogatory. But, instead of answering, the Presbyterian Heads resolved to petition the Committee of Independents; they urged their conscientious scruples; they said, that, although they could not subscribe the Engagement, they would live quietly and peaceably under Oliver. Their condition at this time bore no faint resemblance to that of the Episcopalian Academics, when they refused to subscribe the solemn League and Covenant in 1647. Reynolds refused to take the Engagement, and was ejected. It was not, however, before 1652, that a regular commission of

Independent Visitors issued ; when, on the 11th of June, Owen, the Independent Dean of Christ Church, who had succeeded Reynolds, the Presbyterian Dean, Goodwyn, Independent President of Magdalen, and seven others, (finding that they could not accomplish all their nefarious purposes without it,) resolved to new-model the whole constitution of the House of Convocation, not judging it fit that every Regent Master should have as good a vote as a Doctor, and esteeming it a matter of duty to put these Convocational powers into the hands of *godly and prudent men*. The attempt failed ; the tyranny of hypocrisy and ignorance was drawing to an end ; and Oxford was at length relieved from Puritanical violence and the persecutions of the Non-conformists by the Restoration, when the whole ancient academic system was restored, and as many of the ejected Heads, Fellows, Scholars, Exhibitioners of Colleges, as survived these outrages upon religion and law, were replaced in their respective offices, honours, and emoluments. To sum up the whole, in the energetic words of the historiographer of the sufferings of the Clergy, “*these Visitors found, to their no small disturbance, that the UNIVERSITY OF OXFORD held out a siege of more than a year*

*and a half after the Town had surrendered: FOR THE CONVOCATION HOUSE PROVED A CITADEL, AND EACH SINGLE COLLEGE A FORT, WHICH THEY FOUND IT NOT VERY EASY TO REDUCE."*

[*Original Title.*]

RUSTICA  
ACADEMIÆ OXONIENSIS  
NUPER REFORMATÆ  
DESCRIPTIO,  
IN VISITATIONE FANATICA

OCTOBRIS SEXTO, &c. ANNO DOMINI MDCXLVIII.

CUM COMITIIS IBIDEM ANNO SEQUENTE.

ET ALIIS NOTATU NON INDIGNIS.

*Comitii.*] *Comitia* is not here used in its classical sense, as an assembly of the people, nor in its academical, as expressive of the University Act, for there was no Act held in 1649. The word is here used *macaronically* for Committees. The Committees alluded to were those of the Independent Visitors in 1649, who, by the revolution which had seated Cromwell on his throne, had taken the places of the Presbyterian Visitors of 1648; and who remodelled the whole of the former plans for the reformation of the University.

RUSTICA DESCRIPTIO  
VISITATIONIS FANATICÆ,

¶c.



I.

RUMORE nuper est delatum,  
Dum agebamus ruri,  
Oxonium iri reformatum  
Ab iis qui dicti *Puri*.

II.

Decrevi itaque confestim,  
(Obstaculis sublatis)  
Me oculatum dare testem  
Hujusce novitatis.

*Puri.*] The moderate Puritans of the early part of Elizabeth's reign became the violent non-conformists of the latter part of it, and the warlike Presbyterians of Charles the First's time. They began with a desire to have a purer form of worship and prayer; they ended with the adoption of the whole discipline and Church platform of Geneva, and finally with a revolution in Church and State.

THE SAME  
DONE INTO DOGGREL,  
IN USUM REFORMATÆ DOMUS PARLIAMENTI,  
SIVE  
PARLIAMENTI INDOCTORUM,  
EJUSDEM NOMINIS SECUNDI.



I.

I LEARN'D, by intelligence sure,  
As I lived in my rural retreat,  
That Reformers, surnamed "the Pure,"  
Were remodelling Science's seat ;

II.

So I hastened to saddle my steed,  
And onwards to Oxford I trotted,  
To see what was done or decreed  
By Reformers so very besotted.

*Novitatis.*] Till the time of Calvin, the world never knew any other form of Church government than that by Bishops, Priests, and Deacons. But Calvin's novelties and new-fangled devices extended through his whole system, and may be said to have been the original moving causes of this *Novitatis*, of all the strange and unseemly sights presented to Allibond.

## III.

Ingressus urbem juxta morem,  
 Scrutandi desiderio :  
 Nil præter maciem, et squalorem  
 Fœdissimum comperio.

## IV.

A Decio in specum jacti,  
 Qui tantum dormierunt,  
 Post sæculum expergefacti,  
 Tot mira non viderunt.

## V.

Erectas illi crebras Cruces,  
 Et Templa conspexere,  
 Quæ prisci pietatis duces  
 Tunc primum construxere.

## VI.

Nos autem sanctiora nuper  
 Incidimus in sæcula,  
 Qui tollunt ista, tanquam super-  
 stitionis symbola.

*Squalorem.*] All that was comely in dress and manners, or decent in public worship, or ancient in rites and ceremonies, or graceful in the intercourse of life, or pleasant in the walks and highways of Oxford, was changed by the Visitors into filth, penury, mourning, and deformity.

*Decio.*] This alludes to the story of *the seven sleepers*, who fell asleep in the time of Decius's persecution, and awoke again 129 years afterwards, when Christianity was settled.

## III.

I enter'd the Muses' abode,  
 And sought for my friends, as of yore :  
 Nothing else could I see, as I rode,  
 But filth, want, and woe at each door.

## IV.

Sure never, since Decius's days,  
 Were changes beheld such as those—  
 When *the Sleepers*, (as history says,)  
 Started up from their hundred-years-doze,

## V.

And saw Christian Churches around,  
 Tow'rs, crosses uprear'd to the skies,  
 Pagan idols and altars thrown down,  
 But scarcely could credit their eyes.

## VI.

My wonder, though similar, springs  
 From changes the very reverse ;  
 They have voted our churches *fond things*,  
 And destroy'd them, or chang'd for the  
 worse.

*Tollunt superstitionis symbola.*] Alluding to the havoc committed upon the *crebras cruces*, painted glass, pictures, sculpture, and other inoffensive decorations of the College chapels. Henry Wilkinson, a man said to have been one of *great beard, and little learning*, who had been made Canon of Ch. Ch. took down a quantity of glass containing Scripture history from the cathedral windows, and conscientiously stamped it to pieces. The ordinance of Parliament for these removals is dated May 22, 1648.

## VII.

Ad Scholas primum me trahebat  
 Comitiorum norma,  
 Queis olim quisque peragebat  
 Solenniter pro forma.

## VIII.

Expecto Regios Professores,  
 Comparuere nulli :  
 Nec illic adsunt Inceptores,  
 Nec togæ, nec cuculli.

## IX.

Calcavi atrium quadratum,  
 Quo juvenum examen  
 Confluxit olim ; video pratum  
 Quod densum tegit gramen.

*Comitiorum norma.]* The rule or resolution of the Committees, for the reformation of the exercises in the Schools. Henry Glover, a witty man of C.C.C. issued upon this occasion a programme in Latin with all due formality, *Per Visitatores 24. Jun. 1648, biennio ab urbe tradita, &c.* " Many grievous complaints having been made by the Scholars of certain Halls in this University, that the Scholars of the said Halls in their public disputations, had been by certain Malignants much disturbed, and by arguments odious and in Greek, opposed, to the wicked intent, that they might thereby be prevented from understanding and refuting the same ; We, the Visitors of this University, ordain and decree, that no one, upon pain of expulsion, shall dare to dispute in future in Greek or Latin, but that they confine themselves to the English language, that the saints may thereby be able to see the meaning and comprehend the force of the said arguments." The wit is carried on much farther, and concludes with a *Datum* ; " Given in our House of *Conjuration*, 24th June, in the first and last year of our Usurpation, (as we deeply deplore.)" Erudition was laughed at by these *Dulmanni*. Learning, that cobweb of the brain,  
 Profane, erroneous, and vain,  
 An art t' encumber gifts and wit,  
 And render both for nothing fit,

## VII.

Impatient I fly to the Schools,  
 Where Logic once sat on her throne ;  
 For I wanted to see what the rules  
 Of reforming Committees had done.

## VIII.

I look'd for Inceptors in vain,  
 No Royal Professors were there,  
 And I saw that the Puritan train  
 Neither caps, gowns, or tippets would wear.

## IX.

Through the Schools deeply-musing I pass,  
 All was solitude, silence, disgrace ;  
 The square was all cover'd with grass,  
 For few ever came to the place.

Makes light inactive, dull and troubled,  
 Like little David in Saul's doublet.

*Hudib. part i. canto 3. v. 1345.*

*Regios Professores.*] Sanderson, the Regius Professor of Divinity, had been removed as well as others. Pococke, Hebrew Professor, for this time escaped. As Fellow of C.C.C., he became Rector of Childrey, Berks, from which the Independent *Triers* tried to remove him. One of Pococke's friends, passing through Childrey, asked a country-man " who was his minister?" " Mr. Pococke, (quoth he) *a plain honest man, but master! they says he be no Latiner.*"

*Nec togæ, nec cuculli.]* Gowns and hoods were voted down as Popish, although no men could be greater precisians than the Presbyterians upon the vestiary question. The collar-band, the black cloke, the cropped hair, the black velvet cap edged with white, with much of beard and gravity, were the externals of the sect. At last, the Oliverian Graduates, and Undergraduates, after the example of Owen, the Independent Vice-Chancellor, threw off the Academic dress altogether. This conscientious dandy used (in the words of Antony à Wood) " to go in quirpo, like a young scholar ; with powdered hair, snakebone bandstrings, lawn band, a large set of ribbons pointed at his knees, and spanish leather boots with large lawn tops, and his hat mostly cocked."

## X.

Adibam lubens Scholam Musices,  
 Quam fœminæ et joci  
 Ornassent pridem, sed tibicines  
 Jam nusquam erant loci.

## XI.

Conscendo orbis illud decus,  
 Bodleio fundatore :  
 Sed intus erat nullum pecus,  
 Excepto janitore.

## XII.

Neglectos vidi libros multos,  
 Quod minime mirandum :  
 Nam inter bardos tot et stultos  
*There's few could understand 'em.*

## XIII.

Dominico sequente die,  
 Ad sacra celebranda,  
 Ad ædes propero MARIE :  
 Nam DIVÆ vox nefanda.

*Scholam Musices.*] The author, Dr. Allibond, had been himself a lecturer on the theory of Music in that School. It was natural therefore for him first to direct his steps to the deserted Temple of Polymyrmnia.

*Divæ vox nefanda.*] The prefix of St. was dropped. It was always Paul and Peter. And so as to the Churches, it was Mary's and Michael's, Peter's in the Bailey, Peter's in the East, &c. Addison (see Spectator, No. 125.) tells a droll story of Sir Roger

## X.

Next I bent my sad steps to the door  
 Where Music was wont to invite ;  
 No performers were ranged on the floor,  
 Loves and Graces had taken their flight.

## XI.

Next I crawl'd to the building of Bodley,  
 That glory and grace of our isle ;  
 None was there but the porter—the Godly  
 Had rather be distant a mile.

## XII.

The books they lay scatter'd around ;  
 Few open'd, and still fewer scann'd 'em ;  
 For dunces increase and abound,  
 And Puritans can't understand 'em.

## XIII.

Next day, being Sunday, I went  
 To service and sermon at Mary's ;  
 For she is no longer a saint  
 In the bede-roll of *Typping* and *Harrys*.

de Coverley, asking his way when a boy to *St. Anne's Lane*. The person he addressed was a Puritan, who, instead of directing him, called him a young *popish cur*, and asked him " who made Anne a Saint?" The boy took care, upon his next enquiry, to ask his way to *Anne's Lane*. He was now called a *prick-eared cur*, and told that Anne was a Saint before he was born, and would continue to be a Saint after he was hanged. The lad after this became, as may be supposed, very wary in his enquiries.

## XIV.

Tenebar mox intrandi metu,  
 Sollicitus ut ante :  
 Sed frustra prorsus, nullo cœtu  
 Introitum negante.

## XV.

Ingressus sedes senioribus  
 Togatis destinatas :  
 Videbam cocis, et sartoribus,  
 Et lixis, usurpatas.

## XVI.

Procancellarius recens prodit,  
 Cui satis literarum ;  
 Quod vero quisque probus odit,  
 Est conscientiæ parum.

## XVII.

Procuratores sine clavibus,  
 Quærentibus ostendas :  
 Bedellos novos sine *stavibus* ;  
 Res protinus ridendas.

*Nullo cœtu.*] The extempore prosings of *Henry Wilkinson, Robert Harrys, Christopher Rogers, and Eternity Typping*, had fairly emptied St. Mary's.

*Procancellarius.*] Reynolds, made Dean of Ch. Ch. and Vice-Chancellor, by the Earl of Pembroke, after Dr. Samuel Fell had been imprisoned. Reynolds was a man of great ability; a Presbyterian in the year 1648; displaced by the Independents in 1651, for refusing to take the *Engagement*, but made Bishop of Norwich by Charles II. in 1660.

*Conscientiæ parum.*] So Sallust says of Catiline, §. 5. *satis eloquentiæ, sapientiæ parum.*

*Clavibus—Stavibus.*] Fell refused to give up the insignia of his

## XIV.

I fear'd that I should not obtain  
 Room for sitting or standing within ;  
 But I found that my fears were all vain,  
 For the meeting was scanty and thin.

## XV.

As a Senior, I boldly proceed  
 To the seats which to Seniors belong ;  
 But tailors, cooks, scullions, impede,  
 A base and unmannerly throng.

## XVI.

The Vice-Chancellor, recently made,  
 Marches forth—he has learning enough,  
 But too little conscience, 'tis said,  
 Being form'd of most flexible stuff.

## XVII.

No keys had the Proctors to show,  
 As badges of honour and trust:  
 No staves had the Bedels—I trow  
 Some with laughter were ready to burst.

office, when the Visitors demanded them. The Bedels' staves were never recovered; new ones were made two years afterwards. When Cheynell addressed Pembroke on his arrival, Apr. 11, 1648, he told him he had no keys, seals, staves, or books, to deliver into his hands; they had been carefully secreted.

*Fungus.*] Dr. Stanton, intrusive President of C.C.C. upon the ejection of Dr. Newlin in 1648, who lived however to be restored in 1660. No sooner had the Visitors struck Newlin's name out of the Buttery books and inserted Stanton's, than William Fulman struck out Stanton's, and Tim Parker, another Scholar, tore out the leaf on which his name was entered.

## XVIII.

Suggestum concendebat fungus  
 Insulsa quæque fundens :  
*So dull a fool was ne'er among us,*  
 Pulvinar sic contundens.

## XIX.

Quicquid in buccam evenivit,  
 Minaci utens dextra,  
 Boatu magno effutivit,  
 Et nunquam fuit EXTRA.

## XX.

Defessus hac *Dulman*-itate,  
 Decrevi venerandos,  
 Non adhuc pulsos civitate,  
 Amicos visitandos.

## XXI.

Collegium petii Animarum,  
 Nunc proprie sic dictum :  
 Nam rerum hic corporearum  
 Vix quicquam est relicturn.

*Pulvinar sic contundens.]*

And pulpit drum ecclesiastic

Was beat with fist instead of a stick.

A French nobleman in 1659 observed, that "these fungus preachers had the action of thrashers rather than divines." Marville tells us of one Maillard, a preacher of his day, who used to feign a cough in order to catch attention. He says, "Les prédicteurs de mon tems affectent de tousser, comme une chose qui donneoit de la grace à leurs Déclamations. Maillard dans un Sermon imprimé à Bruges 1500, n'a pas manqué de marquer des *Hem-Hems* à la Marge, pour signaler les endroits où il avoit toussé." *Nunquam fuit extra.* Was never out.

## XVIII.

A vain, vapid preacher, or Fungus,  
 The pulpit ascended—the fellow  
 Was known for a dull man among us,  
 But began to thump cushion, and bellow.

## XIX.

Whatever came into his mouth,  
 He was ready to pour forth and spout,  
 With clench'd fist and action uncouth ;—  
 But the orator never was out.

## XX.

Sick and weary with trash without end,  
 I could not have patience to stay ;  
 So backed out to visit a friend,  
 If friends were not all chas'd away.

## XXI.

First to All Souls I went in my round ;  
 The name suits the state of the College,  
 Few bodies were there to be found,  
 And those were without *voūs* or knowledge.

*Dulmanitate.*] See the comedy of *Ignoramus* by Ruggle of Clare Hall, where we find Dulman and Musæus, clerks to Ignoramus the Lawyer. Ignoramus in wrath says to Dulman, “putabam quod Musæus erat major asinus quam tu sed tu es major asinus quam unus Universitatis.” (*A greater ass than one who keeps Terms at the University.*)

The *Dulmanitas* of these new scholastics was the subject of much ridicule. A string of school questions was ascribed to them. The first was, *Pro quo gradu tu stas?* Another, *Rhetor et Orætor quomodo differunt?* *Quis fuit mater Romuli?* &c.

*Adhuc pulsos.*] The ordinance for expelling all the ejected Academics from Oxford was at last rigidly enforced by the military in 1649; they were not to approach nearer than five miles.

*Collegium Animarum.*] The Heads of Colleges, who most dis-

## XXII.

Hic quæro virum suavitate  
 Omnimoda politum :  
 Responsum alibi ingrate,  
 CUSTODEM custoditum.

## XXIII.

Ad Corpus Christi flecto gressum,  
 Qua brevitate possum :  
 Jurares novis probris pressum,  
 Et furibus confossum.

## XXIV.

Ecclesiam Christi susque deque  
 Jactatam, mox et versam ;  
 Et sobolem heu ! longe lateque  
 Percipimus dispersam.

tinguished themselves as defenders of Academic rights and privileges  
 against these assaults of barbarism, hypocrisy, and rapine, were,

Dr. Fell, Dean of Ch. Ch.  
 Dr. Pinke, Warden of New College.  
 Dr. Baylie, President of St. John's.  
 Dr. Sheldon, Warden of All Souls.  
 Dr. Oliver, President of Magdalen.  
 Dr. Newlin, President of C.C.C.  
 Dr. Wightwick, Master of Pembroke.  
 Dr. Radcliffe, Principal of Brasen-nose.  
 Dr. Potter, President of Trinity.  
 Dr. Mansell, Principal of Jesus.

Dr. Wightwick was the first Head of a College who was expelled.

Dr. Allibond seems to have selected for his comi-tragical lament  
 the Colleges, whose Heads had most distinguished themselves. He  
 has, however, omitted the compliment of a stanza, where one was  
 justly due, in the instances of Jesus and Pembroke Colleges, for  
 none conducted themselves with greater resolution than Wight-  
 wick and Mansell. It is Mansell's monumental praise, that he was  
 "famous for his ancient descent, but more for his ancient virtue ;  
 that he was renowned for learning and faith, holiness, and suffer-  
 ings, being one of the confessors of 1647." Where is the sepul-  
 chral record of Wightwick's heroism?

## XXII.

I ask'd for the Warden, and sigh'd ;  
 A man by each virtue adorn'd ;  
 " In ward is the Warden," they cried ;  
 But the scoff and the scoffers I scorn'd.

## XXIII.

Hence to Corpus I hasten'd, and saw  
 Its dignity turn'd to disgrace ;  
 Its Governor rul'd without law,  
 Its learning had fled from the place.

## XXIV.

How is Christ Church subverted and lost !  
 Like a ship, in its ocean of woe !  
 And where is its talented host ?  
 All are outcasts and wanderers now—

*Virum.*] Dr. Sheldon, Warden of All Souls from 1635 to 1648, when he was ejected, but restored in 1661. Archbishop of Canterbury from 1663 to 1677. His monument in Croydon Church records the fact, that, as Warden of All Souls College, Oxford, "he manifested his prudence and fidelity . . . that he was equal to every sort of business, and above every sort of praise. That he was as great in adversity as he was good in prosperity; being always master of himself, and above the vicissitudes of life." He was committed for refusing to quit possession of his College, and sent under a guard of musqueteers to one Chesterman's, opposite the Cross Inn, there to be held in close custody. Hence the expression, *Custos custoditus*.

*Corpus Christi.*] Dr. Newlin, the President, was expelled like the rest, for denying the authority of the Visitors. His monument, on the north wall of C.C.C., records his fortitude in this holy cause. " Who for his unshaken fidelity to his King, his Church, his College, was expelled—but after twelve years of expulsion, (upon the return of the King and the restoration of the Church,) was replaced in his Presidentship, and lived to the age of 90 years. The puns in stanzas XXIII. and XXX. are omitted.

*Ecclesiam Christi.*] Fell was not only ejected, but suffered a long imprisonment in London. The treatment of Mrs. Fell and family

## XXV.

Rogavi ubi sit orator,  
 Divinæ plane mentis :  
 Proh facinus ! incarceratur  
 Facundæ decus gentis.

## XXVI.

Hinc domum peto Præcursoris,  
 Quem triste passum fatum,  
 Recenti narrant vi tortoris  
 Secundo decollatum.

## XXVII.

Tam sancto Præside cadente,  
 Discipuli recedunt :  
 Et cacodæmone regente,  
 Nec bibunt jam, nec edunt.

was infamous ; she was taken out of the Deanery in a chair by the soldiers, and her children on boards, and so carried and left in the quadrangle. A Lady on a visit was carried out in the same way ; she said, "that though now removed out of the Deanery on a chair, she had no doubt but that the time would come when she should return on her legs."

The magnanimous Dr. Samuel Fell, after this puritanical persecution of 1648, retired to his Rectory of Sunningwell, Berks, where he died Feb. 1, 1648. His monument is in the chancel of Sunningwell Church; a stone, bearing only " Depositum S. F. 1 Feb. 1648." So says Antony à Wood. His virtues and talents, and noble resistance to the persecution of the Non-cons, and heroic defiance of their malignity, entitle him to a worthier memorial.

Mrs. Magaret Fell, his wife, died April 22, 1653, aged 56, and was buried at Sunningwell. Their son, Dr. John Fell, was made Dean of Ch. Ch. 1660, and Bishop of Oxford, 1675. Three Heads of Houses may be said to have sunk into their graves in consequence of ill usage in these times. Dr. Fell, Dean of Ch. Ch. Dr. Pinke, Warden of New College, and Dr. Radcliffe, Principal of Brasen-nose College. They all died in the years 1647 and 1648.

*Orator.* Dr. Hammond was the University Orator. He was kept in confinement ten weeks ; during which time this eminent

## XXV.

Where the Orator Public, whose mind,  
 Like his voice, was our pride and delight?  
 In a dungeon the saint is confin'd,  
 And good men grow sick at the sight.

## XXVI.

To St. John's I directed my course;  
 To see its condition I dreaded ;  
 Its fate was like John's—something worse—  
 For twice was the College beheaded.

## XXVII.

When the Rebels took off the last head,  
 Young and old men resolv'd to retreat ;  
 A daemon now rules in his stead,  
 And there's nothing to drink, or to eat.

Divine planned and began his Paraphrase and Annotations on the New Testament. Cheynell was his bitter enemy. Hammond's Practical Catechism shews that he was a decided anti-calvinist.

*Præcursoris.]* St. John Baptist. The forerunner of the Messiah. *Secundo decollatum.]* St. John's College had been *beheaded* as well as St. John the forerunner. By Archbishop Laud's judicial murder, a Head of the College had been cut off. Dr. Baylie succeeded him, a man of equal courage and ability, and worthy of his relationship to the Archbishop. His character is given on his monument on the south wall of St. John's College Chapel. "He ruled this seat of the Muses with rare felicity. To prove his fidelity to his Church and King, for twelve years he willingly exchanged his public for a private life, but was restored to his College at the King's restoration; and though Church, King, and College, joined in their solicitations, that he would consent to be a Bishop, he steadily declined the honour, refusing to exchange collegiate for episcopal dignity."

*Præside.]* Dr. Baylie.

*Cacodæmon.]* Cheynell, or Channel, was the most furious of all these Presbyterian reformers, and the leader of them all.

## XXVIII.

Heu ! pulchra domus, nuper læta  
 Dulcissimis fluentis,  
 Nunc cœno penitus oppleta  
 Canalis putrescentis.

## XXIX.

Adire nolui Trinitatem,  
 Quam nolis prope stare ;  
 Hæreticam societatem  
 Ne videar damnare :

## XXX.

Nam tanta desolatione,  
 Quam quis nefandam dicet,  
 Occurrunt nusquam tres personæ,  
 Scruteris usque licet.

## XXXI.

Reverso tristis fertur casus,  
 Et miserandum omen  
 Collegii, cui Rubens Nasus  
 Prä foribus dat nomen.

*Canalis putrescentis.]* A dirty ditch, a filthy gutter; in short, a Channel, or Cheynell.

*Trinitatem.]* Dr. Hannibal Potter, who upon Dean Fell's removal from his Vice-Chancellorship, became the acting Pro-Vice-Chancellor. Newlin, President of C.C.C., was his colleague, for at that time there were but two Pro-Vice-Chancellors. Antony à Wood says of Potter, "that he was of a timorous nature;" the greater therefore is his praise for having acted so heroically in the public discharge of his official duties; for after Fell's imprisonment, they all devolved upon him. None acted with a more determined opposition to the Visitors than Hannibal Potter. Does any sepulchral tablet exist to record his courage and constancy?

## XXVIII.

Fair mansion ! thy rivulets ran,  
 And pleasantly water'd the ground ;  
 Now CHANNEL, a monster, no man,  
 Spreads his filth and corruption around.

## XXIX.

Though Trinity College was near,  
 I had not the heart to go in ;  
 It has become tainted, I hear,  
 By a sort of heretical sin :

## XXX.

Desolation has spread its domain  
 Through garden, and chapel, and square ;  
 No Scholars or Fellows remain,  
 No Hannibal Potter is there !

## XXXI.

The College with Nozle of Brass  
 I visit upon my return ;  
 Sad news did I hear as I pass,  
 And hearing, I could not but mourn.

*Rubens Nasus.*] Dr. Radcliffe, of Brasen-nose, died during the Visitation, July 13, 1648. The Fellows met privately, and elected Mr. Thomas Yate ; but by the power of the sword, the Puritans appointed one Daniel Greenwood. Dr. Thomas Yate shared the fate of all good men during the Puritanical persecution. His epitaph at Brasen-nose, on the south wall of the cloister, tells us, " that he was ennobled by proscription ; that for his fidelity to God, to his Church, and his King, he was elected Principal. That he was stripped of his office by *Democratic parricides*, who, under pretence of visitation, laid waste the academic Grove. That he was a man well worthy of good men's choice, and wicked men's oppression."

## XXXII.

Dederunt illi Principalem  
 Rectores hi severi,  
 Distortis oculis, et qualem  
 Natura vult caveri.

## XXXIII.

Mox *Ædes* ingredi conatus  
 Non unquam senescentes,  
 Stupescens audio ejulatus  
 Horrenda sustinentis.

## XXXIV.

Quod dulce nuper domicilium  
 Ingenuis alendis ;  
 Nunc merum est ergastulum  
 Innocuis torquendis.

## XXXV.

Ad flentem me recipio tandem  
 Flens ipse Magdalenam ;  
 Et gemens video eandem  
 Vacuitate plenam :

*Distortis oculis.*] Dr. Radcliffe, the late Principal, refusing to take the Covenant or own the Visitors' authority, they put in squinting Dan Greenwood.

*Non unquam senescentes.*] Never growing old, i. e. New College. Dr. Robert Pinke, the Warden of New College, was expelled. This heroic character was rescued by death from the fury of his persecutors in 1647. For his character, see the Latin inscription on his monument at New College, on the north side of the west door. "He lived the father of his College, the champion of the University. . . . To his king he gave evidence of his fidelity, by embodying and training to arms the force of the University. Five times was he appointed Vice-Chancellor. Once was he cast into prison. In the worst of times, and even to the last moments of

## XXXII.

The Reformers, by force or by art,  
 Have a wretch for its Principal nam'd,  
 Of whose crooked eye-sight and heart  
 Dame Nature is sick and ashamed.

## XXXIII.

I next seek the College, whose years  
 Have produc'd no effect on its name;  
 That name is still New—what my fears  
 When near to the building I came!

## XXXIV.

I heard wretched wailings and woes,  
 In a house to the Muses so dear;  
 From torture these shriekings arose—  
 The Puritans kept their racks here.

## XXXV.

Next Magdalen weeping extends  
 Her empty inclosures to me ;  
 I wept, when no Fellows, no friends,  
 When nought but a desert, I see.

his life, was he an ornament to his Church by his distinguished piety, and to his country by his fortitude."

*Ejulatus.*] New College was made the prison house, and place of punishment. In July, 1648, Wm. Collier was confined in one of the Chaplain's chambers under the hall, and was tortured, says Antony à Wood, by burning his hands as they were tied behind him, in order to obtain a confession from him.

*Magdalenam.*] Allibond, as being of Magdalen, bestows five stanzas of melancholy musing upon Magdalen College, and the wretched substitutions which he there found of ignorance for learning, of cant for honesty, of fanaticism for sound faith and holiness of life.

## XXXVI.

Quæ felix dudum ornabatur  
 Frequentibus alumnis ;  
 Quæ suaviter innitebatur  
 Doctissimis columnis :

## XXXVII.

Nunc lapsis fulcris, queis vigebat,  
 Videres humi stratum :  
 Et prole densa, qua gaudebat,  
 En misere orbatam.

## XXXVIII.

Hæ sedes, comptiores Musæ  
 Quas habuere sibi ;  
 Nunc densis tenebris offusæ,  
 Et Zim, et Ozim ibi.

## XXXIX.

Pro Præside (cui quenquam parem  
 Vix ætas nostra dedit)  
 En vobis stultum capularem,  
 Ad clavum jam qui sedet.

*Zim—Ozim.*] Zim is rendered by our translators “ wild beasts,” and Ozim or ochim “ doleful creatures.” Isaiah xiii. 21.

*Præside.*] Dr. Oliver. This heroic contender for the doctrine and discipline of the Church, against the persecuting fury of the victorious Puritans, had no record of his fidelity within the walls of Magdalen College till the present President, the able and eminent defender of scriptural and primitive truth, Dr. Martin Joseph Routh, erected and inscribed a monument to his memory. It is too chaste a composition in the purity of its epigraphic Latinity, too concentrated in force, too pathetic in its appeal to the feelings, too solemn in its allusion to the dangers of the present times, to make it possible for any one to translate into English the various felicities of this most beautiful composition.

## XXXVI.

She lately could number a race  
 Of high-minded youths, her Demies;  
 Her pillars were strong, and the place  
 Was upheld by the holy and wise.

## XXXVII.

Those props and those pillars are gone,  
 And prostrate she lies on the ground;  
 Depriv'd of her children, forlorn,  
 She mourns o'er her losses around.

## XXXVIII.

The Muses were wont to repair  
 To her realms of religion and peace;  
 Now dullness and darkness are there,  
 And all sorts of monsters increase.

## XXXIX.

For President, *Goodwin* presides,  
 A dunce dismal, doleful, and dull;  
 So queer in his head-dress besides,  
 That nine caps adorn the numskull.

Corpus hic situm est  
 Joannis Olivarii, S. T. P.  
 Praesidia optimi et doctissimi  
 Sua sponte pauperis,  
 Vixit ann. LXI. qui cum ad domum fortunasque suas  
 Caroli causa amissus, rediisset  
 Post paucum hominibus exemptus est.  
 Hanc anima egregia, forsitan et  
 Huic saeculo exemplo futura,  
*Hail and farewell, thou firm and faithful spirit!*  
*To us, perhaps, and to the present age,*  
*A pattern.—*

The last lines are now assuming the character of words descriptive of events fast approaching to accomplishment.  
*Stultum capularem.*] Dr. Goodwin, vulgo vocatus *Dr. Nine-Caps*,

## XL.

Quam vereor ! ne diro omine  
 Septem regrediantur  
 Dæmonia, divino numine  
 Quæ quondam pellebantur.

## XLI.

Quocunque breviter flectebam,  
 Aut dirigebam visum :  
 Id totum induit, quod videbam,  
 Aut lacrymas, aut risum.

## XLII.

Ingemui, dum viros video  
 Doctissimos ejectos :  
 Et contra, alternatim rideo,  
 Stolidulos suffectos.

## XLIII.

O probam reformandi artem !  
 Quæ medicina datur ?  
 Quæ curat, ut curamus partem,  
 Cum totum exscindatur ;

who attended Oliver Cromwell on his death-bed. See *Spectator*, No. 494, for a strange story of Goodwin's mode of receiving and questioning young men who came to stand for Demyships.

*Septem dæmonia.*] When Allibond made his visit, things were getting worse and worse—

Poor Presbyter was now reduc'd,  
 Secluded, and cashier'd, and chous'd,  
 Reform'd to a Reformado saint,  
 And glad to turn Itinerant—

*Hud.* p. iii. c. 2. v. 86.

## XL.

Oh Oxford! thy fate I deplore;  
 I fear lest the spirits accurst  
 Have returned, which were cast out of yore,  
 And brought others worse than the first.

## XLI.

Wherever my footsteps I bent,  
 On whatever I fasten'd my eye,  
 Now sorrow, and now merriment,  
 Excited the laugh, or the cry.

## XLII.

I wept o'er the wise, learned, good,  
 From groves academic ejected ;  
 I laughed at the dismal dull brood,  
 The Elect, in their places elected.

## XLIII.

Reform is a very fine art,  
 'Tis a med'cine most rapid and sure,  
 'Tis a knife to cut off the sick part,  
 But more likely to kill than to cure.

whilst the cunning Congregationalists, with Owen and Goodwin at the head of them, under protection of Oliver's sword and buckler, were daily gaining ground, upon the Cheynells and the Wilkinsons and the Brents and the Reynolds's; in short, spirits more wicked than the first entered in, and made the state of Oxford worse than before.

*Reformandi artem.*] This stanza well describes the reforms of Puritans and Radicals. "Go on," (said Dean Harry, as he was called, *i.e. Henry Wilkinson*, in a sermon at St. Mary's, Nov. 12, 1648, before the Visitors,) "Go on, and make a thorough reformation;

## XLIV.

Quadratos homines quæ jubet  
 Et doctos extirpandos ;  
 Et nebulones, prout lubet,  
 Rotundos surrogandos.

## XLV.

Collegia petis ? Leges duras  
 Habes ; nil fas videre,  
 Præter ædes et structuras :  
 Scholares abidere.

## XLVI.

Culinæ illic frigescentes,  
 Capellas sine precibus,  
 In cellis cernas sitientes,  
 Et aulas sine Messibus.

leave not any thing of Baal—no, not a stump of Dagon—neither root nor branch of the old stock.”

Reform each University,  
 And in them let no learning be,  
 A great eye-sore—  
 And hence let Rome’s Arminians flee,  
 That none may have free will but we—  
 We’ll ask no more.

*Collection of Loyal Songs*, p. xviii.

*Quadratos.*] Pileos quadratos gerentes, vel forsan ἀρδετοὶ τιτρόγονοι, ἄντι φέροντες. See Aristotle’s Ethics, book i. chap. 11. University-Reformers have always hated square cuboidal Academics, ιστηριγμάνους ἢ ἀληθεῖς, βιβαιωρίνους ἢ τοῦ πίστου. They hate men firm as cubes in the positions they take, and rectangular as squares in the fronts they present. The Brents, Pym’s, and Prynnes of the old times, and the Woods, Wilks’s, and Baines’s of the new, have ever loved and lauded unstable, oscillating, and rotatory Academics; or, to take my image from Aristotle as above cited, ἀκαδημαῖος χαμαιλίοντας καὶ σαρῶντες ἰδευμάνους, such as take their colour from the times, becoming very blue or very yellow, according to the hue of the

## XLIV.

It bids us pluck up root and branch  
 Those in principle rooted and grounded ;  
 It makes caps square, and men square, and  
 staunch,  
 Give place to the Rogue and the Roundhead.

## XLV.

If you ask for the Colleges, they  
 Point to walls and to tow'rs with a grin ;  
 Nothing else can you see, if you stay,  
 For no scholars are dwelling within.

## XLVI.

Cold as frost are the stoves and the grates,  
 Chapels silent as graves, and the hall  
 Never hears sounds of trenchers or plates;  
 In the cellars no beer strong or small.

governing powers. The true *quadrati homines* despise such men and methods.

*Rotundos.*] Anglice *Round-heads*.

*Scholares.*] The ejectments were universal; Undergraduates as well as Graduates were dismissed, upon refusal to Presbyterianize and take the Covenant. These young men acquitted themselves nobly. Take the following as proofs and specimens of their *raffnia*.

Nicholas Pitt, the stout Commoner of Queen's, said to the Visitors, "I will not, neither can I, without abusing the King and my own conscience, submit to you. So stands the conscience of Nicholas Pitt." Another, a Commoner of Trinity, replied, "that he would submit to them, if they would submit to the King." Hughes, of Jesus, boldly told them, "he scorned to submit, though it should cost him his life." Carrick, a student of Christ Church, answered the Visitors in their own formal canting style: "I profess unto you I will not submit; yea, verily, I say unto you I will not submit."

*Capeillas sine precibus.*] April 15, 1648, a programma was affixed to all the College-gates, forbidding the use of the Common Prayer.

*Messibus.*] Anglice *Commons*, "a mess," a portion.

## XLVII.

In templis quæris conciones,  
 Aut quicquid est decorum ?  
 Habebis hæsitationes  
 Extemporaneorum.

## XLVIII.

Interea quid oppidani,  
*With all their quaint devices,*  
 Qui novas hasce (male sani)  
 Exoptavere vices ?

## XLIX.

Erecta cornua gerebant,  
 Dum montes hi parturiunt :  
 Et nunc fastidiunt, quæ volebant,  
 Et fortiter esuriunt.

## L.

Heu ! ingens rerum ornamentum,  
 Et ævi decus pridem :  
 Quo tandem pacto hoc perventum,  
 Ut idem non sit idem ?

## XLVII.

If to churches you wish to repair,  
 Something sacred to hear and to see,  
 There's nothing but quackery there,  
 And stammering *ex tempore*.

## XLVIII.

And how do the citizens fare,  
 With all their reforming devices,  
 Who helped us to what we now are,  
 And courted this terrible crisis?

## XLIX.

You proudly exalted your horn,  
 When the mountain was groaning within  
 her;  
 But what you once hop'd for you scorn,  
 And bravely you fare without dinner—

## L.

The glory wert thou of our land,  
 Oh Oxford! and honour'd thy name;  
 How is it, (I can't understand,)  
 Though the same, that thou art not the  
 same?

## LI.

Nam vix a quoquam, quod narratur  
Obventum olim somnio,  
Compertum erit, si quæratur  
Oxonium in Oxonio.

*Oxonium in Oxonio.*] So complete was the overthrow of the place in all its institutions, that you might look in vain for the University in the very midst of her edifices. It was the crime of Oxford to be too loyal for the traitors, too firm for the changelings, too well-principled for the trimmers, too learned for the dull-men, of 1648. Her offences are still of the same description in the eyes of the Baines', Wilks', and Woods' of the present times. And if it were not to expect too much from the *Dulmanitas* of such legislators, I would request them to club their classical attainments, and endeavour to construe the following panegyric, which, though penned in 1653, is equally applicable in 1834, describing as it does,

## LI.

What dreamer, in visions of night,  
 Ever fancied what's happened to me !  
 All's distorted, revers'd to my sight,  
 And no Oxford in Oxford I see.

to the very letter, the high merits of the University, and the miserable motives of her assailants.

“ In quâ quod verè culpent, nil reperiunt obtrectatores, monitribus etiam avaritiâ, invidiâ, inscitiâ, præter hodiernam Academiorum Scientiam, et eximiam Fundatorum liberalitatem. Crimen non aliud est Academicis, quam quod ditescere videantur, et sapere suprà quod par esse videtur malevolis. Academiam a vero crimine securam præstítit innocentia, a rapinâ sacrilegorum Dei hactenùs sospitatoris tutela; sed inimicorum diris, et calumniis ipsa exposuit integritas.” *Sedgwick's Erissonius Didacticus*, 1653.

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